

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 64.

The Principles of Nature

DR. ASHBURNER AND SPIRITUALISM.

The following article from Dr. Ashburner recently appeared in an English journal, and has been republished by the *Telegraph* and other papers in this country. We are happy to inform our readers that Dr. A. will, in future, correspond with the *Telegraph*, and keep them informed respecting the progress of the cause in Europe.

I had the misfortune to lose my father fifty-five years ago. Although I was but a child, I have a vivid remembrance of him. By the names of Bombay he was more than respected. He was venerated for his high talents and for his great goodness. Is it nothing to feel that such an intelligence is able to make his ideas clear to his son? But you will ask, "What proof have you of the identities of these persons?" This brings me to narrate to you the events of the first evening I spent with the spirits in the presence of Mrs. Hayden.

I had always regarded the class of phenomena relating to ghosts and spirits as matter too occult for the present state of our knowledge. I had not facts enough for any hypothesis but that which engaged for them a place among optical phantoms, connected in some way with the poetical creations of our organs of ideality and wonder, and my hope and expectations always pointed to the direction of physiology for the solution of all the difficulties connected with the subject. As to the rappings, I had witnessed enough to be aware that those who were not deceiving others were deceiving themselves; and there really exist on our planet a number of persons who are subject to the double failing of character. Having been invited by a friend to his house in Manchester Square, in order to witness the Spirit-manifestations in the presence of Mrs. Hayden, my good friend can testify that I went expecting to witness the same class of transparent absurdities I had previously witnessed with other persons described to me as media. I went in but a credulous frame of mind, and having, while a gentleman was receiving a long communication from his wife, whom he had lost, under melancholy circumstances of childhood some years ago, watched Mrs. Hayden most attentively and with the severest scrutiny, and having finally satisfied himself that the raps were not produced by her, for the indicated letters of the alphabet, which, written down in succession, constituted words, forming a deeply interesting letter, couched in tender and touching terms, respecting the boy to which that eloquent mother had given birth when she departed from this world. If Mrs. Hayden could have had any share in the production of that charming and elegant epistle, she must be a most marvelous woman, for during a good part of the time that the raps were indicating to the gentleman the letters of the communication, I was purposely engaging her in conversation. The gentleman would not himself point to the letters of the alphabet, lest his mind should in any way interfere with the result; and therefore he requested the lady of the house to point to the letters for him. While her husband, seated at another part of the table, wrote each letter indicated by the raps on a piece of paper.

I was now kindly requested to take my turn at the table, and having successively placed myself in various chairs, in order that I might narrowly watch Mrs. Hayden in all her proceedings, I at last seated myself, relatively to her, in such a position as to feel convinced that I could not be deceived; and, in fact, I was at last obliged to conclude that it was weakness or folly to suspect her of any fraud or trickery. There are some people who think themselves uncommonly clever and astute when they suspect their neighbors of fraud and delinquency. As for Mrs. Hayden, I have so strong a conviction of her perfect honesty, that I marvel at any one who could deliberately accuse her of fraud.

In order to obtain an experience of the phenomena in the fairest manner, I asked Mrs. Hayden to inform me whether it was possible to think of one particular spirit with whom I wished to converse. "Yes." "Well, I am now thinking of one." It was the spirit of my father whom I wished to enlighten me. No raps on the table. I had anticipated an immediate reply, but that was for a while none.

Mrs. Hayden asked if there was "any spirit who knows Dr. Ashburner?"

Immediately, close to my elbow, on the table, there were two distinct and separate successions of gentle rapping sounds.

The next question was, "Was the spirit he wished to communicate with present?"

"No."

"Was there any one present who would endeavor to bring

"Yes."

"Are the spirits who rap near Dr. Ashburner, friends of those he is thinking?"

"No."

"Will they give their names?"

"Yes."

These replies were signified by rapping to questions put, some audibly, some mentally. Mrs. Hayden suggested that

I should take up the alphabet, which was printed on a card. I took the card into my hand, and pointed at each individual letter with the end of a porcupine quill—my friend, Mr. Hoyland, the gentleman of the house, kindly undertaking to put down on paper for me the letters distinguished by the raps. When I arrived at a letter which the spirit desired to indicate, a rapping took place; but at all the other letters there was a complete silence. In this manner I obtained the letters successively. Ann Hurry, the name of one of the most beautiful and accomplished, as well as pious and excellent, persons I had ever known. I had not seen her since 1812. She married two years after, and died in 1815. My father, and most of the members of my family, had been on terms of the greatest intimacy with several branches of the Hurry family, and I, in youth and childhood, known Ann and her cousins as companions and playfellows. By the aid of the telegraphic signals I have endeavored to describe, I conversed for some time with the charming companion of my early years, and learned very interesting particulars relating to her happy abode in the Spirit-world.

My curiosity had been excited by the different sounds produced by rappings that I heard close to those made by my friend Ann. I asked for the name of the spirit that they represented. The name which came out by the letters indicated on the alphabet was Elizabeth Maurice, another companion of the childhood of myself and my brother and sister—another almost angelic being while on earth, but now, with her cousin Ann, an inhabitant of the third sphere in Paradise. The authoress of the "Invalid's Book," and some other works testifying to a pure, gentle, and refined taste, conversed with me a while; and at last a louder and more decided signal was made to me from the middle of the table. The name I obtained by the telegraphic raps was that of my father. I asked him to communicate to me the date on which he quitted this world for the Spirit-home, and the raps indicated "17 September, 1785." I asked where the event took place, and I obtained the answer, "At Bombay." I asked his age at the time, with many other questions, the replies to which were all correct. I kept up mentally a long conversation with him on subjects deeply interesting, and it was productive of a communication from him, which I subjoin:

My dear Son—I am delighted to have this privilege of communicating with you, hoping to dispel some of those wrong impressions which now hover around you in regard to this Spiritual being. Allow a spirit who inhabits one of the higher circles to decide for you on a most important subject, to try to remove from your mind the doubts which perplex you, and to establish in your soul a firm faith in the Creator of heaven and earth. It is he who permits us to make these manifestations, through certain constituted persons, in order to impress mankind with the fact that the spirit shall live in a future state, in a more bright and blissful home. What proof can I give you of the truth of this? You have only to name it, and it shall be granted to you from your father, who has always watched over you with the care of an angel. Do not doubt what I now say.

Your affectionate father,

WILLIAM ASHBURNER.

I am giving you a short narrative of the first part of my course of experience of the Spirit-manifestations. It is important not to be too diffuse. I am desirous of showing that if the subject be investigated in a calm and bold state of mind, there is no danger of the bad tendencies which have been fiercely deprecated. I may not be able to prove to you, and to such as yourself, that there is a sufficient amount of facts to satisfy you of the existence of intelligences absent from the immediate sphere of our own cognizance, but I have at all events been able to adduce to you a number of curious facts and if these, and more such, be tied together in bundles, placed as to effect the phonological organs of vast numbers of brains with the attractive force of agreeable conviction, many of the ideas advocated by the *Reasoner* will have a chance of being displaced and forced into the category of negative existence. To take up the impossibility of future existence, is to deny that we are beings of limited capacities, and to arrogate to ourselves the power of finality. No weakness is so ridiculous as that of fancying that we are arbiters of events; that our will, exercised by organs that soon shall rot, is to determine the future fate of a holy truth. How absurdly does the bigoted fancy he is right! Sincerity may be his merit, if ignorance be the cause of pardon for a foolish sincerity. A new truth, a new event, which, established into a fact, is a new light, makes the antecedent idea pale, and it vanishes before the force of new conviction. I can not express to you the influence on my mind, produced by the facts rapped out by alphabetical signals, that my spirit-friends, Ann and Elizabeth, knew of their cousin Hannah and Isabella having called a few days before at my house, at twelve o'clock, and that they knew I was going from Mr. Hoyland's house to No. 17 Palace Gardens, Kensington. They knew the persons I should see there; and on being asked if they were acquainted with any other persons residing in Palace Gardens, Ann replied to me that her cousin, Henry Goodwin, lived at No. 2—a house he had not long before purchased.

Quæs. But would it not please people, and have an effect, for you to tell us something that no one knows? something new and strange?

Ans. Yes, it would gratify that love of disorder which surrounds mankind now everywhere, and in every thing. Ask them where their spirit came from; and whether they tend See if they can tell you that. Let mankind first seek Spiritual knowledge. They will then see that disembodied spirits assist men in all their useful pursuits. But they are not permitted to do it in the manner you request through media.

events occurring here, I do not know what will be sufficient to force your mind to a conviction. But these are only a small part of the numerous proofs I have had of the identity of persons with whom I had been acquainted years ago. I have, in subsequent sources, had many opportunities of holding intercourse with a score of other persons now in the upper magnetic regions of space surrounding this earth—intelligences, some of whom were friends here, and some of whom were individuals of whom I had been desired to learn facts that turned out to be marvelously true.

Had I been inclined, I could have made an equally absurd affair of this serious inquiry, as some have succeeded in doing. My taste does not lean in that direction. When I am convinced that I have a good grip of a hold and sacred truth, it is not an easy matter to shake me from it. I have tested the fact of the Spiritual manifestations most minutely and carefully, and I grieve for those who have concluded against it from a touchy disposition not to accept a truth simply because it does not originate from self, or on account of any other weak and personal consideration. It is easy to go to simpletons and say, your neighbor is a credulous fool, and the simpletons believe it; because, perhaps, they never saw a mesmerized somnambule, under the influence of a magnetic impulse, from the finger, on the organ of self-esteem, obliged to utter the same class of words. You, in your article on "Those Rapping Spirits," were influenced to trot in a groove on the point of dignity. Some infallible judges of dignity there are who can not perceive in mankind any other high qualities but those of cunning and acquisitiveness. Man is a strange compound, and to the philosopher it is a curious subject of reflection how very trifling in themselves are the motives which make the wisest rush into the most foolish and illiberal courses. It is unnecessary, after the notices of the Spiritual manifestations in subsequent numbers of your periodical, to dilate on the deficiencies of philosophical taste that have characterized some of the would-be-considered investigators of the subject. I may say that when I have been impelled by the lower feelings of our nature to feel desirous of attacking them, it has happened invariably of late that I have had affectionate warnings from the Spheres not to be guilty of the error of hurting unnecessarily the feelings of my friends. You will acknowledge that if the tendencies of Spiritualism are to make men more tender toward the feelings of their neighbors, and more mindful of the obligations they owe to kindness and friendship, those tendencies can not be very dangerous, or evil, or pernicious.

With every good wish, I remain, my dear Mr. Holyoake,
Yours truly,
JOHN ASHBURNER.
No 40 York Place, May 20, 1853.

THE REASONS WHY.

ED. SPIRITUAL TELEGRAPH: JUNE 15, 1853.

ED. SPIRITUAL TELEGRAPH:
As Mrs. Lowe's name is before your readers as a Spiritual clairvoyant I have thought the following from her might not be uninteresting. My mind was called to it by reading the communication from Mr. Calhoun Tallmadge in one of your late numbers. Mrs. Lowe was visiting my house during the winter of 1850-51, and was then first developed a clairvoyant. We had many new and deeply interesting communications from Spirits. The following I copy from memoranda taken at the time.

Yours truly,
ADOLPHUS WATTLES.

promote harmony, every thing must be kept in its proper partment.

But I wish to impress upon you the important fact, that Spiritual influence is the great motive power which has produced all those valuable human inventions that now bless mankind. They ever have and ever must come through the right channel, at the right time, and in the right place. There must be an adaptation of means to ends; a mental want must precede the supply. Suppose the idea of a steam-engine had been presented to the aborigines of this country three centuries ago, of what use could it have been to them? Just the same as it would be to comply with your request, and tell you of things that the human family will not be able to comprehend and use beneficially for centuries to come.

The people who ask you for the evidence which you have asked us for, are blindly groping in the dark, and are not prepared to believe any evidence you may produce. They are enshrouded in selfishness and prejudice, and repel those good influences that are always within their reach. When they ask for evidence, they do not comprehend for what they ask. It is their condition, not the evidence, that is at fault for their disbelief.

You have been questioning why we do not develop some great plan for alleviating the physical sufferings of mankind. This is not the end we aim at, but it will be accomplished incidentally. All suffering and want will eventually cease when mankind come into true relations with each other. The channels through which we are now operating have been opened for the purpose of spiritually improving and harmonizing mankind. Spirits foresee the time when the human family will become perfectly developed and wrought into true and harmonious relations; when one pang of suffering, endured by the most obscure individual in the world, will vibrate through the universe, and immediate and sufficient means be provided for his relief and protection, and he will consider himself the happiest man who is made the minister of love to the sufferer.

THE DAY OF JUDGMENT.

"Am I my brother's keeper?"

What most minds mean by "a day of judgment," I have some faint conception of. But from reading the Scriptures, I can gather but little that is not vague or incomprehensible as to the time when, and place where, this judgment is to take place, or of the purposes to be accomplished by it, since with God all things are, and not to be. However the question is to be settled, it is certain that the Christ himself did not know "the day and the hour," the Father only having the prevision and power necessary to prescribe it, and determine the period of its occurrence. As to whether that day, therefore, is near or remote; whether it has already transpired in the fate of the Jews and their religion, or is yet to come, no, I trust, is sufficient to suppose that his opinion is infallible—especially in respect to this subject in its application to individuals, in contradistinction to systems of governments and religions that enslave and besot the minds of men, and render the many unaccountable, even to the judgment of the better sort of men. What man of us unendowed with wealth, if even certain of life, can shape his morrow or his coming year? None are competent, mentally, morally, or physically, to subvert or invert the order of things under which they suffer through the mingled cruelty, cupidity, and avarice of their more powerful and more intelligent brethren. The mass of men are ever but parts and particles of one or more stupendous imiquities called governments or religions, for which the individual can be no more responsible than the particles of dust are individually responsible for the storms that fling them to the ocean.

One thing, however, seems certain, that an irresistible power ("whence coming man knoweth," and whether you do not tell something new and useful to mankind?

Ans. Our object is to harmonize mankind; to elevate them spiritually, so they may comprehend all knowledge.

Ques. If we could tell something new, would it not induce them to believe?

Ans. No; what we tell will either be within the purview of human knowledge or it will not. If it is, they will say you found it out yourselves. If it is not, they can not comprehend it. But the real objection to your request is, it is not the harmonious and legitimate way of making known truths. Knowledge, to be harmonious and available, must come through the human mind. Wherever spirits find truth-seeking minds, and intellects and loves of those they know and prize. Those only should tremble in view of these things who wilfully make of religion a cloak of tyranny, or of power a right to destroy and afflict; or who, assuming to be their "brother's keeper," keep him in servitude or commercially enslaved, dwarfing intellects and hearts, and stiflingly immuring body and spirit, persecuting them, overreaching them, and oppressing them kind by art and cruelty that devils alone would incarnate or seek to impose upon the freble and unprotected.

Where, in the impending judgment, would the ungodly sinners stand who deal not in mercy with his fellow-men, who constantly watches every opportunity, when his wants are great, to enhance his difficulties, and lessen his bread and domestic comforts—where, I say, would such stand if the Almighty were as hard of heart as himself! Answer, ye men of Moloch and Mammon; and ye of garrets and cellars—sinners by compulsion or of chance—pray God for a day of judgment. W. J. YOUNG.

WAYSIDE THOUGHTS.

BY JOHN A. TAYLOR.

THE RECEIVING MIND.—The truly wise man will ever cultivate an inquiring and receptive state of mind, and hail with joy the discovery and evolution of every new truth—knowing what folly it is to set bounds to the eternally progressive nature of man, to attempt to limit the infinite and the immeasurable, of God's Universe. He will cultivate a love for the beautiful, the symmetrical, the harmonious in Nature and Art. He will seek to render himself a medium for the influx of great and elevating truths from the higher worlds—and assimilate himself to the character of the pure in heart, the heroic in purpose, the noble and magnanimous in life, the gentle and beautiful of soul!

SYMPATHY.—We need sympathy, and can not live without it. It is like "the shadow of a great rock in a weary land," or a fountain by the wayside to the thirsty wanderer. It is more precious than rubies to the true and loving heart, which yearns for the advent of a happier day, when we may wander on the sunny margins of the soft-flowing rivers, and "through the green pastures," inspired by love divine; when the sun shall smile amiling out from the "windows of morning," upon a land where no slave shall clank his chains, nor war-horse tramp the plain; but where Love shall reign, and the Angels of Peace and Beauty sit smiling on the mountain-tops!

A WOODLAND SCENE IN AUTUMN.—How calm and harmonious the scene here presented by Nature. What a soft quietude prevails—a stillness that is broken only by the sighing of the breeze, the lonely chirp of the insect, and that peculiar solitary note of the wild-bird which betokens the departure of summer. The mountains, hills, trees, and rivers—of what wondrous and holy things do they speak. They proclaim the wisdom, the harmony, the love immaculate of their Supernal Author! Types of beauties and glories that never fade in a world Celestial. Assuredly it must be that in these grand and beautiful forests, these still and quiet groves, away from the discords of the restless world, that we are nearer the kingdom of heaven, and more approachable by the Spirits of Harmony and Purity. While I sit here, I feel their presence near. The thrills of joy run through my soul, and I "mount upward as on eagle's wings." "Sorrows and sighings flee away," and I seem to be drinking at a Fountain of Peace, "whose waters fail not." I almost fancy I hear the angels whisper, and feel the touch of their gentle hand, as they lead me, saying, "This is the way, walk ye in it." In no man-made temple have I ever found the happiness and serenity of soul that is attainable here. In these wild-woods is a Temple that God has made, where the angels are his ministers, teaching lessons that are more full of heart and head, and here the grasshopper and wild-bird sing anthems, and the breezes blow hosannas!

MUSIC.—O that music! how has it calmed my troubled soul, lulled every care to rest, and presented visions intensely beautiful to my spirit's eye. Bowers of ambrosial brightness—flowery islands far away sleeping in placid glory beneath the mellow tinge of summer's sunset skies—a hundred spirit whose love has enveloped me as with a mantle, and whose soul spake joy and goodness in the gaze of an all-radiant and ever-eloquent eye—rose-shadows and silvery rivers, and Peace and Harmony, like beautiful dores, descending from the world supernal—such have been the visions presented to my view, as I have dwelt entranced under the soothing and exalting power, O thrice glorious and ever-blessed Music.

New Haven, Pa., June 20, 1853.

CHARACTER OF THE OPPOSITION.

MOUNT JOY, LEXINGTON COUNTY, PA., July 11, 1853.

MESSES. PARTHENS & BRITTAN.
Truth always bad, and ever will have, its charms to attract the honest inquirer. I am cautious of what I read—more ready to believe it than to condemn it—more ready to accept the verdict of others—concerning my own defects—I read, reflected, and compared the various statements with others—analyzed, and finally experimented. The result was, that I found a response. I invited others to see and hear for themselves, kept a journal, and now have a collection of many communications, some of the most educated, worthy to emanate from angels, beings, and others of lower grades.

To nearly all the communications names were given, when desired, and as far as my knowledge goes, the character of the communication and name given, compared with the character of such individuals, so that it is evident what a man "now he will also rep." I of course had to expect the treatment every independent man will receive, who has candor and integrity enough to express his honest convictions, however they may clash with those "wise and good men," who feel it their duty to keep other minds in check. Too lazy or too ligated to investigate for themselves, they take it in high dogmatics when others do, and since all wisdom is with them, and such things are contrary to their notions, therefore, facts as such cannot be facts, they must be humbug or delusion, and they will attack every nook and corner to refute you, but will close their eyes, and stop their ears, rather than see or hear any thing that might humble them in their self-complacency. No, they like the Church of Rome, are infallible, and though the system of autocracy—seen condemned to be heretical—is now universally admitted they dare not admit it, however, in doing, they confess their fallibility. Let those who have ears understand.

THIRTEEN.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be full power in his own hand."

NEW YORK, SATURDAY, JULY 22, 1853.

TO CORRESPONDENTS

"The human race is in imminent danger." By Mr. Beecher. His paper is a review of the "Spiritual Telegraph," by S. B. Brittan, in which he criticizes the "Spiritual Telegraph" and its author, S. B. Brittan, as well as the "Spiritual Manifestations" of Rev. N. P. Talmadge.

BEECHER'S REVIEW OF SPIRITUALISM.

CHAPTER IV.

In the preceding chapter we had occasion to notice various assumptions that Divinity is most essentially manifested in the phenomena which seem to contravene the established order of the Universe. We only remained to a different conclusion, but endeavored to show that the very reverse of that proposition is true; and that precisely where the popular theory discourses least of God, his presence is most clearly revealed.

It has been remarked that Mr. Beecher and other modern theologians insist that the power of God is most conspicuously manifested in a particular class of phenomena, which they are pleased to designate as "natural," so long as the great system of the Universe continues to move on harmoniously, its operations are *per se natural*, and the result of a kind of *natural necessity*; but when for a moment the established order is interrupted—when the laws of Nature are even apparently infringed—God is said to be present in a peculiar sense, and to work a special and miraculous *miracle*.

It is certainly surprising that, at this late day, the most imposing displays of what is termed *spiritual power* are regarded as the highest revelations of the Divine. There is a popular significance in this fact. We all perceive the Supreme Being—so far as we have any perception of his existence and attributes—through the medium of our own faculties. Barbarians discover the element which most inspires their reverence, in what is barbarous—men with distorted faculties of mind, perverted in their affections and debased in their lives, see God chiefly in what is strange or monstrous; but Christ, who preserved the simplicity of nature and the purity and love of a child, saw him only as a divine Father.

It is well known that when the clergy undertake to vindicate the claims of their system to Divine authority, they are accustomed to refer to such events, connected with its origin, as are supposed to involve an intimation of some natural law. They appear to think that it requires a direct effort of Omnipotence to produce the apparent jars and discord in the great universe, while the hand that observes a Divine order as it sweeps the expanse of the universe, producing the sublime harmony of the spheres, is obscurely seen or invisible. And thus even Christian teachers, who profess to believe that Nature is the production of the infinite Mind, continue to look for the Divine presence, chiefly, in whatever is seemingly unnatural, disorderly, or terrible. Every disaster occasioned by the recklessness of man, so directly succumbed to the mysterious ways of Providence. The tempest that spends itself in a single hour, reveals God more fully—especially if somebody is killed by the elements—than a whole month of fair weather. Such minds readily imagine, they discover more of his power in one blasted fig tree, than is visible in a thousand trees which uniformly put forth their leaves in spring and yield their fruits in autumn.

With all due respect to the prevailing opinion, we are prone to see the miracle in the truthful tree, and God, the source of all life, is visible to us in the living rather than the dead. There are silent forces which forever "operate unseen," imparting animation and beauty to all things in being, the ascending elements of nature and the aspiring thoughts of devout men go up to heaven, heralded by no trumpet-blare, and the inhabitants of heaven speak to man, but not as much in the strong wind, the roaring earthquake, or the consuming fire, as in the "still small voice"—the noiseless inspiration which giveth him understanding.

Our author distinctly intimates that the cures wrought by spirits are published with a view to invalidate the just claims of the Bible. The import of the following quotation is the striking.

"And when gifts of healing are brought to shade the assembly of the body, they meet a loud roar of Christ, who, in the north of Gaul, compassed through twelve and seventy disciples, over all Palestine, healing the sick, and laying on of diseases at a word. At least, we shall not find these spirits best indicated their commission, by drinking poison, unless we except them of them, as an impious

group.

It is a significant fact that the theory are very generally enabled with a morbid suspicion that the Bible and religion are in danger of being overthrown. These fears are often excited when other people can discover no possible cause of apprehension. The present occasion affords an example. Mr. Beecher apprehends that the existence of a spiritual gift of healing, at the present time, is incompatible with the claims of the Bible that such a gift was possessed in the first century. We can conceive of nothing more illogical than this, and the *intimation* that the facts, supposed to illustrate the exercise of this power, are published in order to destroy confidence in the Scriptural record of similar facts, is merely absurd. We can not possibly diminish a reasonable faith in the verity of the cures wrought by the primitive disciples, by proving that similar effects are produced at the present day. On the contrary, every well-authenticated example of this kind contributes to establish a rational conviction. It will be perceived that modern facts demonstrate the possibility of such cures, while the doubts and objections of the Church rest on the assumed impossibility of their occurrence. Only those, therefore, who deny the *existence* of such a power, and obstinately dispute the facts, labor to foster the existing skepticism, and, strange as it may appear, the exponents of biblical theology are first and most conspicuous in this class. They maintain such gifts are now bestowed on men—that no one has been endowed with the power of healing by spiritual influence for the last eighteen centuries. If they succeed in proving, to satisfaction of the world, that such gifts have been wholly unknown for nearly two thousand years, they would only weaken the *confidence* of their own flocks, and offer to unbless an invulnerable citadel within the pale of the Church.

Again, our author says: "The Ethics of the system, being exceedingly common to all schools—Pagan, or Christian—nothing for a sane organ." Here Mr. Beecher naturally says that the Christian ethics are not Christian, in any proper sense, but are common to all systems, Pagan as well as Christian. Now, as Paganism existed long before

Jesus of Nazareth did not pretend, if we may credit his

^{Mark xvi.}

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

SPIRITUAL MANIFESTATIONS.

The following reply of Hon. N. P. Talmadge to certain respondents of the *National Intelligencer*, appeared in that paper on the 2d instant.

From the *Intelligencer*, May 31, 1853.

Messrs. GILES & NEALE.

Long leave to make a few remarks in *Intelligencer* of the 20th instant, signed D. R. Hunter. After we have done and heard from others, it is fitting to be permitted by this writer to pursue our investigation of the "Spiritual Manifestations without the fear of 'hangings' or 'burnings,' or the terror of the 'strong arm of the law.' But I hope, hereafter, that the motto commanding the communications of others,

"Hunter" contains also another point, namely, that these physical sensations and happenings are not the result of *spiritual manifestations*. He believes this as proven that *Yeshua* was newly discovered *elsewhere*. This may be true. But does he prove that the source of them is not *Spiritual*? We have communications saying that these things are according to natural law, and that the time will come when they will no longer appear mysterious. This *spiritual force* may be the medium by which spirits make their physical manifestations.

The Rev. Charles Beecher, in his elaborate report, assumes the hypothesis that "spirits can only obtain access through *perfected* *adhesive conditions*," that this was the mode of communication by the prophets, and substitute my other theory "enters up by the roots large portions of the prophetic scripture." And he adds, "whatever adhesive conditions are right, spirits can no more be restrained from communicating, than water from flowing through the crevices of a rock." Mr. Beecher concludes by saying

"We are *physically* created for *spiritual* phenomena in all respects, till we mortify every sin through the noble *Bible*, which is there with us *present* and body or mortality ruled, acting and moving. A large portion of the *Bible*, as prophecies, vision, visitation, theophany, and angelophany, are made up of *spiritual* characters, and the *spiritual* *body* of the *spiritual* *life* is highly *adhesive*, and must be studied in *spirit*. As such it will be *harmonious* with the general principles of human experience in every instance in *it*."

If this theory be adopted everywhere else but in the *Bible*, excluding spiritual intervention by *visible* *channels* in *it*, and accounting for every thing physically that will cover the *Bible* *propositio* *hypothesis*, its plausibility will sweep away its way through the *Bible* and its *authenticity*; its plausibility will sweep away its way through the *Bible* and its *authenticity*.

This is the conclusion to which the Rev. Mr. Beecher arrived after a long, careful, and patient investigation of this subject. If, therefore, the *adhesive force* enters into these physical manifestations, it is only the *spiritual* *force* which they are produced by, and the *spiritual* *force* which they are produced from a *Spiritual source*. (On this principle I explained the *physical* manifestations referred to by your correspondent.)

But admitting, for the sake of the argument, that these *physical manifestations* are produced by this newly discovered *adhesive force*, without any *Spiritual agency*, still your correspondent has not yet advanced *any* *A C B* of *Spiritualism*. Even this admission does not add him at all to his opposition to the *Spiritual theory*. When intelligent answers are given to questions *properly* *posed*, what is the source of that intelligence? Is it not the *spiritual force*? It can not make an intelligent communication, any more than electricity can make one which is transmitted through the *electric telegraph*. In the latter case the mind of the person communicating makes the communication, and electricity is the means of conveying it to us. So in the former case the communication comes from *mind*. It is not the *hand* of the medium nor the *interrogator*, *but* *spirit*, therefore, come from a *Spiritual source*, and the *spiritual force*, like *electricity* in the *other cases*, may be the means of conveying it to us.

I would here close what I intended to say, were it not for the extraneous, inappropriate, and undignified matter which occupies a very considerable portion of your correspondent's communication. He has fallen into error with many others, who seem to fancy that *Spiritualism* is to be put down and annihilated by harsh language, gross denunciations, and low and vulgar epithets.

Your correspondent may plead the example of others before he plumps *him* for such a *cruelty*. But let him be assured that neither he nor those who have persecuted him, will accomplish their object by such a course.

This matter is to be contrasted on the field of fair argument and gentlemanly discussion. The language of your correspondent is not suited to the occasion nor to the subject. It is too late in the day to attempt by such means to stifle investigation. Neither the denunciations from the press nor the *anathemas* of the pulpit can stop it, notwithstanding the self-millennium of the one, and the self-complacency of the other.

Such less can it be arrested in its onward march by the kind of warfare introduced by your correspondent. In this land of civil liberty and religious freedom will this be the means of converting us?

Admitting all that your correspondent has said of Von Reichenbach's newly discovered force, backed as it is by other high authority, still that does not impugn the theory that these manifestations are from a *Spiritual source*, and that *new force* the means of conveying it to us. The reputation of these phænomena required no defense at his hands, much less such a defense as he has attempted. It was, therefore, as unjudged as it was improper and unnecessary to characterize the *Spiritual theory* as "the *whim* and *madness* of aged grandmothers, or the *flippant vagaries* of youthful patrons of the *hand-book* and *worshippers* of lace and ribbons."

It advocates as the "weak-minded excuse for manhood," with an *appeal* to their *heads*.

I will not stop to inquire who is the denunciator in this case; your readers will judge for themselves. But I may be permitted to ask who are those to whom his *dignified* and *gentlemanly language* is applied? Why, they are *those* who have had the independence and moral courage to investigate this subject—some of the brightest intellects in the country, the able to investigate, and the *bad* to be carried away with a delusion. Such are the men brought within the category of this writer.

And what is he who seems to utterly unworthy of investigation? It is the greatest phenomenon of this or any preceding age. It has spread throughout every country, and thousands of mediums are being developed in every direction. It is now spreading in Europe. Recent accounts inform us that Lord Brougham and Dr. Ashburner, of England and others of the highest rank and intellect, have become converts to it, and that it has engaged the earnest attention of the most eminent German physiologists. And when we hear of such "aged grandmothers," such "youthful patrons of the hand-book and worshippers of lace and ribbons," and such "weak-minded excuses for manhood," with an *appeal* to their *heads*,

we are not likely to put forth on this subject. For angel I care, may have the whole field of argument to himself.

I will not stand by and tamely submit to the wholesale denunciations of this writer, and the low and vulgar epithets of others, because I have been silent.

But I will speak up in any power I have, and expose the *whole* *subject*, and I never will be silent again.

Should there be troubled the public with any remarks of mine, but for the *unbiased* *denunciations* of all engaged in the investigation of the subject. When

you have consulted through your widely-extended journal,

with the apparent sanction of your names, I will vindicate myself from the *objection* of this writer. I requested you to publish my letter to him.

Simmons, containing my views on the subject—a letter written

in the confidence of private friendship, and couched in the *simple* and *charitable* language toward all who differed with me in opinion. I

do not object to any argument which the writer or any other

may fit to put forth on this subject.

For angel I care, may have the whole field of argument to himself.

I have no wish to prowl about the *whole* *subject*.

I will not stand by and tamely submit to the wholesale denunciations of this writer, and the low and vulgar epithets of others, because I have been silent.

But I will speak up in any power I have, and expose the *whole* *subject*,

and I never will be silent again.

It is the growth of a horrible and contagious species of monomaniac, and that there may yet arise, at future periods, similar and analogous disorders of the popular mind, invading and corrupting the whole body politic.

And when we hear of such "aged grandmothers," such "youthful patrons of the hand-book and worshippers of lace and ribbons," and such "weak-

minded excuses for manhood," with an *appeal* to their *heads*,

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PARTRIDGE AND BRITTON'S SPIRITUAL TELEGRAPH.

Original Communications.

FUNERAL OF A SPIRITUALIST.

ANNISTON, Ohio, 16th July, 1858.

To the true Spiritualist no event is more interesting, no occasion more pleasing, than that which consigns the external form to the parent earth, and frees the bright inhabitant from his worn-out tenement, that it may soar away to the home of the unfolded spirit.

It was our good fortune to witness such a ceremony on the anniversary of our dear country's freedom. The bright sun illumined the face of nature, and the birds sent forth their sweet songs, as we gathered together to lay in the ground the mortal remains of friend Bronson, of Florence. He trod the path of life for many long years, without the hope of a future existence, and it was only when his head had been whitened by the frosts of many winters, and the gates of the celestial spheres were opening to receive him, that the voices of spirits whispered in his ear the glad tidings, and he could hail with delight his approaching dissolution. The truths of Spiritual life and communion were made manifest to him through his daughter, who has been selected as a medium for these messages of love. On his death-bed no fears brooded over his mind, no disturbing cares obscured the powers of his soul's vision, but, calm and tranquil, he breathed forth earnest prayers for the hour which should break the chains that bound him, and suffer his spirit to wing its flight to the beautiful country. It is well to remark, that the couch of the dying man was attended by angel watchers, who awakened his daughter whenever it was necessary to give him attentions during the night season. He often repeated the following expressive couplet:

"Cease, fond Nature, cease thy strife,
And let me languish into life."

Our circle went to gladden the funeral obsequies with our songs, and Mr. George Steele delivered a touching address on the occasion. He very fittingly remarked, that no day could be more propitious to celebrate the freedom of a matured spirit, than the one which gave birth to the freedom of our country. After him followed Mr. S. J. Finney, in some appropriate and very beautiful remarks. We all felt that it was indeed "good for us to be here," for we could see the happy results attendant upon a true conception of Death. The countenances of his wife and children bore no traces of grief; for, having been born into the Harmonian Philosophy, they could view the event as a cause for joy rather than for sorrow. As the coffin was laid in the grave, Mr. Finney was influenced to address a few words to the assembled friends, which he did in a manner that must have left its impress on many minds. After singing "The Angel Visitors," we returned to our homes.

Can the Christian say that a Spiritualist may not die happy?

Fraternally yours,

H. B. OL'COTT.

THE SPIRITS AND THE SPRINGS.

BALLSTON SPA, July 8, 1858.

BROTHER BRITTON:

The Harmonian Brotherhood of this place have been favored with a call from Dr. Reuben Barron, of Palmer, Mass. He is, so far as I can judge, a good clairvoyant. At all events, he is a gentleman of unassuming deportment, of unquestionable integrity, and his whole soul evidently devoted to the elevation of mankind.

He came here a total stranger to us all on the 15th of June, and while in the clairvoyant state, professed to have discovered two mineral springs when he was a mile from their location, and upon a spot that he never saw till it was presented to his mind in the magnetic sleep. I was with him all the while. He came out of the abnormal condition, announced the fact, and walked with unusual speed to the place. The doctor then, while in the superior condition, directed that the secret should be confided to George W. Hall and John Brotherson, Esq., that the property should be secured, and that the first spring to be dug was "about 20 feet from the surface." He then left for home, and returned on the 28th of June, ten acres of land, including the springs, having, in the mean time, been purchased by Mr. Hall.

The spirits proposed, through the Doctor, that we should hold a pick-nick in a beautiful grove near the village on the anniversary of American Independence.

The proposition was promptly acceded to by the friends of the new philosophy. All the necessary prerequisites for the social banquet were at once in readiness, and the "Harmonial Grove," as it was consecrated by the invisible, welcomed over a thousand of our citizens to its smiling retreat.

It is one of the most delightful, in a warm day, of all the lovely groves surrounding this unusually pleasant village. It is situated within a few feet of the alleged new springs, on a little eminence. The grounds are beautiful, being covered with a second growth of small trees, with a few noble specimens of the white pine, which rise in majesty and grace, though not disdainfully, above their less ambitious companions.

Mr. Longly and his very estimable lady, of Mass., were present, and added much to the pleasure of the company. Mr. L. and Doctor H. sang a number of sweet and appropriate songs, composed by the Spirits, all breathing the true spirit of the age. Every thing passed off harmoniously, and to the satisfaction of the assembled multitude.

At precisely three o'clock, Dr. Barron broke ground upon the alleged new springs. It was most emphatically a bold movement, but he is sanguine of success. If so, it will not be an unimportant circumstance for the cause of Humanity and Progress, as all the direct benefits of a favorable result are directed to be appropriated to the suffering poor and afflicted. From this place it is said that the principles of the Harmonian Brotherhood will shine forth in their practical application.

The Doctor takes the responsibility, digs the spring with his own hands, upon land owned by others. He has acted throughout with entire disinterestedness, and claims all the blame, in case of an adverse termination of the experiment, and insists that he is entitled to no credit in the event of success, except as being the faithful medium of conveying light from the higher to the lower spheres.

The Doctor has delivered fifteen or twenty messages while in the superior condition, of the most truthful, patriotic, and heavenly character, and I exceedingly regret not having been able to reduce them to writing.

While in the magnetic sleep at a circle the other evening, the Doctor passed into the hall, and returned with a hat and cane, in the character of an old man begging alms for the poor—put in a generous donation himself—took up a contribution for the poor of the village—not to carry it away—but

appointed a committee of three to take charge of the funds. This is his common practice. He is modest, unpretending, and humble, but persevering and decided as Old Hickory, whenever it becomes necessary to assume the position, often especially requisite, to proclaim and act out the heaven-born principles of the Harmonian philosophy.

Mr. Longly and lady are mediums for the sounds and moving tables. Mr. L. is a good writing medium, and Mrs. L. is a clairvoyant. They are commissioned by the Spirits with more power than any other mediums I have ever known, and are every way worthy to exercise it. Their vision is equally important with that of Dr. Barron. The most convincing physical manifestations are made daily in their presence. Ponderous tables are moved, tipped, and raised clear off the floor, with apparent ease, and without being touched by any one. Loud, distinct, and significant sounds are made with the most perfect freedom upon the table, chair, and floor; tunes are rapped out upon the table; sentences and messages, exhibiting the highest order of intellect, and bearing an impress of the deep affection and regard of the higher spheres, are made self-evidently emanating from a celestial source of cheerfulness and joy.

The appearance of the parties here referred to are an unqualified guarantee for their sincerity and fairness; and the spirit of forbearance and fraternal love, constantly observable in their daily walk, extends to, and is sensibly felt by, the circles, thereby becoming general wherever they go. Mr. L. is a young man of fine address, and well calculated to please, thoroughly versed in the principles and phenomena of the new cause, and able at all times to explain and defend it.

It is no detriment to Mr. L.'s success—indeed, it is his great good fortune—to be sustained in the high and holy grand on which he is sent by an accomplished lady, who seems fully to appreciate the sublime importance of their mission, and nobly to second her husband's independent and self-sacrificing course.

Whatever place our much-beloved guests may hereafter visit in their responsible undertaking of love and harmony, they may well consider themselves a favored people, who have the privilege (for such it truly is) of extending to them a welcome.

When they think it proper to leave us, which we hope will not be in haste, they will carry with them the unaffected esteem of our citizens, and they may rest assured that in whatever clime or country duty may find them, many hearts will beat in unison with their own, in the great cause of human rights and knowledge of immortality.

Yours, truly,

W. H. LITCH.

NEW AND ASTOUNDING FACTS.

COLUMBUS, July 8d, 1858.

MR. EDITOR:

I take the liberty of addressing you, for the purpose of making more fully known to the world, through the medium of your valuable paper, the history of some facts which have transpired during the last eight months in Dover, Athens Co., Ohio.

The facts which I have to relate are not merely the ordinary Spiritual Manifestations, but the exhibitions of spirits without the visible agency of mediums. The commencement of the spiritual phenomena in that place was through the agency of rapping and writing mediums. These modes of communication were continued for a considerable length of time, and the phenomena were considered to be of an extraordinary character, and many became convinced of the presence and existence of Spirits. But there was one individual who was also a medium, whose skepticism was proportioned to the almost numberless demonstrations which he had witnessed, in consequence of his not being able to know positively whether the things he had witnessed were in reality performed by Spirits or other agency, to him unknown.

In compliance, however, with a request made to him by the Spirits through a medium in his own family, he erected a building, containing a room, denominated the Spirit's room, to be devoted exclusively to their use, at which time he was also informed that the Spirits would be able to give such physical demonstrations as would be sufficient to remove all doubt from his mind. The Spirits proved the truth of the prediction uttered, for he very soon became most thoroughly convinced of the existence and presence of spirits, in consequence of writing being executed by them without any visible medium or agency. Mr. Kenna, the individual referred to, has expended a large sum in furnishing the Spirit's room with the apparatus designated by the Spirits, such as the telegraph table, which is accompanied with a variety of articles of curiously wrought workmanship—also a multiplicity of musical instruments, and a variety of paints and pencils, all of which were purchased and kept for the exclusive use of the Spirits. For many months past, they have given regular exhibitions of music, performed by themselves in their own persons—also the articulating of language through a trumpet, by which means they sing, and pray, and deliver discourses, answer questions when proposed, examine the sick, give a description of each individual case, and also prescriptions for the same. They have also written long communications of a highly instructive and interesting character, devised exclusively to Spiritual and theological subjects, most of which were given in the total absence of any visible earthly being, and the room under lock and key; and some have been written in the presence of hundreds of individuals that at different times composed the audience.

These invisible beings create for themselves physical hands, they say, from the elements of the surrounding atmosphere, and which may be rendered visible to the physical vision, or natural sight, so that any person present is capable of testifying to the fact—himself being witness. With this self-created hand, they write their communications, either with pen or pencil, draw landscapes, flowers, representations of celestial orbs and planets, with ornamental paintings—also the outlines of the celestial spheres, with extended explanations of the same. The exhibitions which I have been permitted to witness in that place, I consider to be of a most astounding character. The specimens of instrumental music which I have heard performed at different times by the Spirits, give evidence to our sense of the reality of their spiritual origin; for the music is of such a style, character, and excellence as to be unequalled by earthly music. The human ear of man's infidelity can give equal or similar demonstration, they most undoubtedly in their divine creation.

I have conversed with them in their own language, precisely as I would converse with any inhabitant of earth, and witnessed similar conversation of the Spirits with others, and have also repeatedly shaken hands with the Spirits, and have witnessed the same performance by each individual of the company.

In conversation with the Spirits upon the subject of theology, they informed me that the first and the last, the fundamental doctrine, is the belief in the existence, the worship, and love, of God, and of love to one another, and to all mankind without restriction; and that salvation is the total remission of error and wrong, and the reception of truth, love, wisdom, and wisdom, that to be righteous, we must think and do righteously.

That the Bible is not precisely the book that many have supposed it to be, but that from the beginning to the end, it is mostly a compilation or history of the ministrations of angels, or those who were inhabitants of this earth.

They also say, that a great work yet to be accomplished

is to be established on earth by the Spirits or angels of God, who are commis-

sioned with authority from the heavenly world to demonstrate to man that he is a spirit, and also has immortality, and that he is to be

made to share the common lot.

The man who is truly great, is not easily disturbed. He may fall in his noblest enterprises, the ambitious may deprive him of his rights, the dishonest may enrich themselves at the expense of his labor; he may experience the treachery of pretended friends, and encounter the opposition of the world. But under all these circumstances, the wise man will preserve his equanimity. The petty cares and disappointments, which break the harmony of little minds, make no impression on him. He is unruffled amid the storm. Little causes may divert others from the true course, and cause them to relax their efforts, but he will keep the tenor of his way. Like the noiseless waters of the deep stream in the river of his peace. His life resembles a crystal fountain.

In whom calm depths,
The beautiful and pure,

Are mirrored—"

The forms of evil may hover round the surface, but the life

current of his spiritual being

"—take no shadow from them."

MESSAGES FROM THE SPIRITS.

FIRST STATE OF THE SPIRIT.

FRIDAY EVENING AND SATURDAY.

I take the liberty of forwarding you a communication from the spirit of the late David Young, astronomer, of New Jersey, to his friend Miller, Mrs. Long being the medium. I think the communication contains some valuable information, though differing from the popular views concerning the condition of the soul after leaving the flesh.

As it occurs rational, because it accords with the operations of natural law as we understand them. The communication is an answer to sundry important questions. If you find it worth of a place in the "Telegraph," let the reader have the benefit of it.

"Brother, your question embraces a momentous subject. It is not in the power of any known or unknown laws to bring so momentous a subject to an issue in a moment. I am subject to superior wisdom, and by it am controlled. My views are changed on almost every subject. Wisdom teaches us to meet man where he will be most likely to be benefited. We step farther as we can yet advance. They tell me here that has been the mission of spirits always to elevate man. You know how far they have succeeded. But now there is a change, and the veil which kept humanity in the dark is drawing to please. So you must look for the day when you will be able to view heavenly bodies as I did when in the celestial source of cheerfulness and joy.

"The appearance of the parties here referred to are an unqualified guarantee for their sincerity and fairness; and the spirit of forbearance and fraternal love, constantly observable in their daily walk, extends to, and is sensibly felt by, the circles, thereby becoming general wherever they go. Mr. L. is a young man of fine address, and well calculated to please, thoroughly versed in the principles and phenomena of the new cause, and able at all times to explain and defend it.

"I am not far advanced from what I was. Man drops but little but the flesh and some of its lowest principles, at death. The soul naturally clings to some of its greatest evils, until it becomes reconciled to the change, and is merged with the governing divinity; then it gradually emerges from the corruption, and progresses to the highest attainments. I am progressing as fast as wisdom will permit, and shall be fully qualified to give you the information which you will find it valuable for your soul to receive, and give you help for all men."

DAVID YOUNG."

A TRANCE.

Mrs. ELLIOT. I will relate a singular circumstance. I left country, Scotland, some years ago, for America, in the ship "Moyie," a small vessel of two hundred tons burden, crowded with passengers for New York. The deck was so low that the shortest man could not stand upright, and tall persons walking in the cabin looked comical.

My case lasted eight weeks. We had not proceeded far when I was attacked with a brain fever, which daily increased for over two weeks, and then became serious and alarming. The doctor had no hopes of my recovery, and I was certain of approaching dissolution. I had not slept well for eight nights.

He looked at my face, which was pale and wan, and said, "I am dead." I was dead, he was amazed, and told me was dead.

"I am dead by his shoulder." The doctor called and examined me, and pronounced me dead. Next day my friend who had laid in the hammock above me, claimed from the captain all that belonged to me.

The captain called a meeting to say what time I should be thrown overboard. None were to be present except myself, and the women in the ship.

"The sooner the better." Three o'clock next morning was appointed, and a bugle was ordered to be prepared to hold my remains. The mate was the ordinary assistant, with the committee appointed. About half past two in the morning all was ready, but at once, when I was partly in the bag, the mate cried loudly, "Stay! Hold on! — he is alive." See that fluttering in his breast!" The doctor was on hand. "Yes, he is alive, but I fear only to linger and die. Let us do all that can be done to restore him."

For twenty-four hours I could have been in a trance, for I cannot die out of the body, and was afterward in search of a God throughout the universe, to know my destiny; but to my seeking he was past finding out. No language can express the agony I felt during the dilemma, however, living and well. The captain and mate died on their nests. My friend who clearly claimed my soul is also in the Spirit world, with many others who were present at my demise, and looked on to see my interment. Still there are a considerable number of my relatives still living.凡人所為，皆有其報。我所為，皆有其報。

He was buried in the hammock above me, and the women in the ship.

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